



SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA

Digest of Current Publications and Events

Editor: Iman Dawood (i.s.dawood@lse.ac.uk)

21.06.2019

CONTENT

Call for Papers & Conferences & Projects	3
3rd International Kurdish Studies Conference: Shifting Dynamics of the Kurdistan Question in a Changing Middle East.....	3
31st Exeter Gulf Conference: Zones of Theory in the Study of Yemen.....	4
DREAM: DRafting and Enacting the Revolutions in the Arab Mediterranean. In Search for Dignity – from the 1950's until today.....	5
Talks & Other Events	6
Sudan Demonstration: People Power vs. the World Order	6
Malak Al-Kashef Between Transphobia And Political Oppression	7
Syria 1979 - The Long Crisis: From Assad's Appropriation of the State to Appropriation of Society..	8
Mapping Memories of Resistance: The Untold Story of the Occupation of the Golan Heights	9
Recent & Forthcoming Books.....	10
Beyond Shariati: Modernity, Cosmopolitanism, and Islam in Iranian Political Thought.....	10
Journal Articles & other Academic Publications.....	11
Talking to Workers: From Khomeini to Ahmadinejad, how the Islamic Republic's Discourse on Labor Changed through May Day Speeches (1979–2009)	11
Education as Resistance: Egyptian Civil Society and Rethinking Political Education Under Authoritarian Contexts.....	11
News Pieces & Commentary	12
Hamas rejects Bahrain conference.....	12
Egypt's ousted Islamist president Mursi dies after collapsing in court.....	12
42 words on page 3: How Morsi died in Egyptian newspapers	14
How will US intervention change Sudan's transition?	15
'Historic' UK decision outlaws arms sales for Saudi war on Yemen	16
Those who oppose military are 'enemies of Algeria': Army chief.....	17
Positions and Opportunities	18
Position in Islamic Studies, Harvard University's Faculty of Divinity.....	18
Postdoctoral research fellow for the Cluster of Excellence "Contestations of the Liberal Script" (SCRIPTS)	19
Ten post-doc-scholarships: Authoritarian Capitalism, Reactionary Populism & Counter-Strategies: Global Perspectives from the South.....	20
Faculty Positions in the MA in Human Rights Program (MAHR)	21

CALL FOR PAPERS & CONFERENCES & PROJECTS

3rd International Kurdish Studies Conference: Shifting Dynamics of the Kurdistan Question in a Changing Middle East

June 25th-26th, 2019
Middlesex University

Over 35 million Kurds live under the national jurisdictions of Turkey, Iran, Iraq and Syria where the Kurdish identity, culture, linguistic rights, homeland and own political representation are contested and contained in most cases by the force of arms. Consequently, the combination of authoritarian state ideologies, the systematic and recurrent use of state violence in these countries has led to the rise of Kurdish opposition. In turn, the ruling states have further used the Kurdish resistance as a pretext to reinforce draconian policies of negation, assimilation and elimination of Kurdish national aspirations.

The 20th century has marked the most repressive state policies against the Kurdish quest for self-determination. At the turn of the 21st century, however, various political developments suggest a shift for the Kurds. The regime change in Iraq in 2003, the ongoing civil war in Syria and the emergence of ISIS were among the watershed events that have not only changed the balance of power in the Middle East but also the perception and position of the Kurds in the global political system.

The establishment of the Kurdistan Regional Government in Kurdistan-Iraq, the Democratic Federation of Northern Syria and the rise of pro-Kurdish political parties in Kurdistan-Turkey have given rise to the political visibility of the Kurds in international politics. The old borders and boundaries that separated the Kurds are becoming increasingly ineffective. These crucial developments have deepened the sovereignty crisis of the oppressive regional states. Simultaneously with this emerging new political geography and visibility of the Kurds, the number of scholarly studies on the “Kurdish Question” and “Kurdistan Question” has rapidly increased in recent years. The “Kurdistan Question” is growing into an international political issue that needs a global response to find a peaceful settlement in the region.

More information [here](#)

[Back to top](#)

31st Exeter Gulf Conference: Zones of Theory in the Study of Yemen

July 1st-2nd, 2019

University of Exeter

As we enter the fourth decade of the Exeter Gulf Conferences, we return for the third time to Yemen, this time to reflect on the state of the academic field.

In recent decades, scholarly work on Yemen has focused so intensely on particular traits and characteristics of the country that these have become all-encompassing analytics, or what Lila Abu-Lughod (1989) terms “zones of theory”. Once a metonym for tribalism, Yemen is now a metonym for insecurity and a privileged zone of theorising for security, policy and strategy studies. Considering the tragedy of the current war and humanitarian crisis, it would appear unproblematic, even commendable, to think of Yemen as a site of absent security. Yet, at the same time, this framing of the country is not particular to the current crisis. Over the last two decades, specialists in the field have written about how Yemen has teetered on the “brink of chaos”. For many, the current situation is validation of this prophecy.

This conference invites participants to reflect on what is overlooked by thinking of Yemen solely in terms of insecurity and to consider such questions as:

- How can we re-engage the scholarly diversity of Yemen studies in times of war and revolution? What should this re-engagement look like?
- Should scholarly work on Yemen have a commitment to “the good”? What is the line between academic research and development - humanitarian, political or otherwise? What does it mean to be ‘critical’?
- How does the current situation relate to larger ethical debates concerning, for instance, the Anthropocene and dwindling resources or the global refugee or financial crisis?
- Is it possible, considering fieldwork constraints imposed by the conflict, to revive ethnographic exploration into the diversity of values, experiences and life-worlds?
- To what extent has scholarly work on Yemen privileged, wittingly or unwittingly, certain actors, political groups or subject matter over others?
- What is the relationship between (in)security discourses and projects of securitisation? To what extent is this field of study gender biased?
- What do we miss by focussing so much of our analytical labour on the manoeuvrings and machinations of a political elite? How is ‘the political’ defined and demarcated in writings both about the war in Yemen?
- How should we think about political authority, governance and the state? Instead of thinking solely about how people in Yemen ought to be governed, is there space to think about what James Scott calls the “art of not being governed”?
- How does the eclipse of the state affect expressions of resistance, resilience, and the cultivation of new solidarities? How does this impact gender roles and identities?
- How have collective representations and national imaginaries been shaped and reshaped through heritage industries and the significant loss of material culture?

More information [here](#)

[Back to top](#)

DREAM: DRafting and Enacting the Revolutions in the Arab Mediterranean. In Search for Dignity – from the 1950's until today

Background:

When speaking of revolution in the Arab Mediterranean, two massive periods tend to cloud over the historical horizon: the movements of 2010-2011, whose status as a revolution, or revolutions, has of late been tangled up in various discussions of Springs and Winters; and the revolutions tied to decolonization and the national emancipation struggles of the 1930s-1960s. Most of these revolutions are confined to national frames of reference, and were turned into instruments of authoritarian regimes, such as the Algerian Revolution, the Ba'athist coup d'état in Syria, the Libyan Revolution of the "Popular Democratic Republic", the Nasserian Revolution in Egypt.

Between these two periods (1930s-60s and 2010-2011), we are made to believe that nothing happened. This project seeks to forge the way to explain and understand what it is that we mean when we speak of „revolutions“. By inviting expression rather than relying on “surprise” and the discourse of suddenness, we want to look at a discourse around revolution that gives emphasis to the visceral, to emotions, silences and omissions, as well as, to revolution as a process-in-and-of-time-and-space and not just as an event-in-history.

The public and private archives of revolutionary times will be put to use by DREAM. By borrowing from research on the “ungovernables” and the forms of ordinary infra-political resistance (Scott, 1990), DREAM will show that micro-resistances cannot be separated from moments of revolutionary explosion and that “revolutionary surprise” is constructed by a phantasmatic view that pivots intermediary and “immobile” periods in between “revolutionary events”. In reality, DREAM will show, these periods are just as rich with revolutionary potential and desires for social change (Duvignaud, 1968) as the periods during and after “revolutionary moments”.

The Project:

Through the writing of history in this project, we aim to abandon “the enormous condescension of posterity” (Thompson, 1963/1991: 12) that is beginning to show through the metaphors of Arab Autumns and the globalizing theories that tend to turn revolutionaries into “toys of history”. Revolution, understood as the appropriation of politics by a people coming into its own, doesn't lie only on protests and barricades, but is also happening in the “meanwhile” (“L'entre-temps”, see Boucheron, 2013). This period, during which a revolution's changes ripen and bear their fruit, is just as crucial. This project hypothesizes that when history is freed of the pure narrative of struggle, when it chooses to concentrate on gaps in memory and blind spots just as much as it does on the overflows of discourse, then it may reach an understanding of the not so distant past, even when the events themselves, loud and powerful, threaten to drown out all the rest.

But it is not enough to examine the history of revolts and the repressive or oppressive responses they engender, as revolts and responses are intertwined. It will also not suffice to observe that these revolts are the expression of discontent with authoritarian regimes and create a series of periods or années de plomb (Vairel, 2004; Ayari 2017) followed by springs that are more or less stable. It is time

to reconstruct history patiently, to go back and examine the ways in which these events echo one another, to coax out conflicting memories, try to understand internal paths and their specificities, listen to the languages used. Within DREAM we strive to write history in order to – first and foremost – locate, to date, and to identify what we mean by revolution and the time leading up to it. The next step is to establish typologies, to refine and contest accepted and existing terminologies. Once archives have been identified, collected and gathered together, we must edit them, bring out the voices and sounds that have until now been drowned out by others who speak more loudly. Between silence and the overpowering words of leaders and victors there are projections and hopes, whispers and voices of unfinished uprisings (in the making). These voices are the common thread that may help us to create the history of the everyday aspects of uprisings, the bursts of hope and the disappointments, and the sedimentations of both. DREAM writes the history of revolutions in the Mediterranean regions by understanding them as historical objects and not as ideal-types or as embodied by isolated and/or iconic actors – which is why DREAM considers revolutions as multi-dimensional phenomena. Therefore, the project will be in dialogue with recent developments in the historiography of revolutions, which examines emotions and commotion – being in movement together – and the constitution, in the long run, of a people marching (Timothy Tackett, 1996). Though we seek to write the history of the Mediterranean Arab space as a space among many others, we do want to focus on the Mediterranean’s particular production of revolutionary tools and share questions and hypotheses with historical experiences from other spaces and times.

It must be said that there is not enough history to be done in the study of the contemporary Arab world, and there is even less social history. This period of observation and participation in the scientific debates surrounding the Arab revolutions was the incubator for this ambitious and original research program. It is precisely now that we have the opportunity to collect a rich archive of material on the revolutionary aspirations of the past decades relying on private documents and interviews. Having said that latter, this documentation could go missing if we don’t seize the time and necessity of doing it now. Finally, the multiple crises affecting the area make it even more urgent to start collecting and studying – a goal set by and for our DREAM research.

More information [here](#)

[**Back to top**](#)

TALKS & OTHER EVENTS

Sudan Demonstration: People Power vs. the World Order

Jun 20 at 4 PM – Jun 21 at 5 PM
Ministry of Foreign Affairs, Berlin

On June 3rd, 2019 the Military Council and the RSF militias in Sudan attacked and dispersed the peaceful sit-in in Khartoum, the capital city. In the process of doing so, they committed a massacre that has left more than a 100 dead and hundreds upon hundreds of wounded. They dumped bodies in the river Nile, burned down the tents at the sit-in, attacked hospitals and the doctors treating the

injured, raped protestors, and shot and killed those defending the barricades and many other innocent people, including children. On the same day, sit-ins in other cities like El-Nuhud in Kordofan were brutally dispersed. In the weeks prior, sit-ins and protests in various cities in Darfur were also attacked and many peaceful freedom fighters were killed and injured. But the Sudanese sheros and heros continue to stand strong, six months after their revolt began. The military and militias campaign of terror continues as we write this.

Since the June 3rd massacre, the revolutionaries in Sudan, mostly young working class women and men, have organized a massive civil disobedience campaign, which has paralyzed the country. They have put up barricades in many streets and continue to resist. But they also continue to be targeted, killed, detained and raped. They need us to stand with them in their non-violent courageous demands for freedom, peace and justice. Their victory will be a victory for all those oppressed in the region and the world.

More information [here](#)

[Back to top](#)

Malak Al-Kashef Between Transphobia And Political Oppression

June 23rd, 2019

Aquarium Am Südblock, Berlin

Malak Al-Kashif is an Egyptian transgender woman and activist arrested for speaking out against the oppressive regime in Egypt on Facebook. She has been repressed, tortured and discriminated against both for her gender identity and political opinions. Her arrest and detention violate international rights as well as the Egyptian constitution, and we are calling for her immediate release.

We will open doors at 6.30 pm and start with a panel discussion at 7.00 pm, with Carolaila Assad, Dalia Alfaghal, Maha Mohamed, discussing the political context and implications of Malak's arrest and detention.

Visit the letter writing corner and photo booth and help us show Malak and the authorities that she is internationally supported! We will take care of sending your letter to Malak in prison.

The event is hosted by the ANKH association, ECRF Germany and the Free Malak Al-Kashef Berlin support group.

More information [here](#)

[Back to top](#)

Syria 1979 - The Long Crisis: From Assad's Appropriation of the State to Appropriation of Society

June 26th, 2019 at 7 PM – 9 PM

Aquarium Am Südblock, Berlin

In most accounts on the year 1979 as a historical watershed in West Asia, Syria, curiously, is missing. However, also in this country, 1979 is highly significant. This ninth year of the reign of the tyrant Hafez Al-Assad is one of crisis: of a brutal massacre of sectarian nature in the city of Aleppo. The up to 83 victims were of Alawite background, the perpetrators radical Islamists.

The massacre and the regime's reaction left a significant mark in the social and political development of Syria. Simultaneously, professional associations, students and leftists went on protest to demand democracy, a constitutional state and citizen rights and were confronted with brutal violence and mass detention of dissidents – amongst them the speaker of this lecture.

The meaning of the events of 1979 has not been seriously examined – not at the time, nor subsequently in academy.

However, it is likely that the development of the regime into a “dynastical neo sultanate” was in part a response directly related to the challenges signified in the 1979 Aleppo massacre. Less than a year after, several massacres took place all over Syria, culminating in the big “Hama massacre” in 1982. All of them had genocidal elements, argues Yassin Al-Haj Saleh.

The year 1979 hence also lead the way for the extinction of any organized political opposition in Syria, and therefore formed the very nature of political life for the years to come. Thinking of what happened 40 years ago can be helpful in analysing the Assad family rule and the tragedy that has been unfolding in the country for the past 99 months.

About the speaker:

Yassin al-Haj Saleh, born in 1961 in the city of Raqqqa in Syria, is a leftist political dissident, former political prisoner, and co-founder of the platform Al-Jumhuriya, founded in 2012 by a group of Syrian writers and academics in order to voice in their own words the myriad political, social, cultural, and other questions thrown up by the revolution and ensuing conflict in Syria (<http://aljumhuriya.net>). He went into hiding after the uprising in March 2011, but he eventually had to leave the country in 2013. He is author of the book *The Impossible Revolution: Making Sense of the Syrian Tragedy* (Hurst Publishers, 2017) and other six books in Arabic.

This event is part of our lecture series "Focus 1979: West Asia, North Africa and the World. New Perspectives on a Year of Transformative Change."

The talk will be held in English; a whispered translation to German will be available.

More information [here](#)

[**Back to top**](#)

Mapping Memories of Resistance: The Untold Story of the Occupation of the Golan Heights

Summer School

23-27 August 2019 (TBC)

Birzeit University

Mapping Memories of Resistance is a 2-year collaboration between the department of Geography and Environment at LSE and the interdisciplinary MA programme of Israeli Studies at Birzeit University (BZU) in Palestine and Al Marsad Arab Human Rights Centre in the occupied Golan Heights. This project aims to document and narrate the untold story of the occupation of the Syrian Golan Heights in its political, socio-economic and cultural elements pertaining to the lived experience of the Syrians who remained and the story of their resistance.

The summer school is a central part of the collaboration project as it aims to provide a platform for theoretical and empirical engagement and discussion on how to map the Golan Heights as a site of resistance and popular struggle. The summer school is open for Palestinian students and Jawlani students, who will be working together with a core group of 7 students from the Masters in Israeli Studies at Birzeit University. Its core aim is to provide a platform for knowledge sharing, debate and constructive linkages of struggles of Palestinians and Syrians under settler colonial conditions, while reflecting on the historical events of rupture, change and resistance.

The students will learn about the events which shaped the popular struggle against the Israeli illegal annexation of the occupied Golan Heights and its ramifications on identity, livelihood, landscape and beyond. Through engaging lectures and discussions, the students will have the opportunity to develop a sound theoretical understanding of popular resistance under settler colonial rule while also learning how to use creative and interdisciplinary tools to map and visually present stories of resistance. Most importantly, the students will learn about the tactics of collective action used in the occupied Syrian Golan Heights to oppose the annexation and forced citizenship and reflect on how such action has been (re)shaped in the following decades and how it is exercised today by the old and young generations. The summer school aims to raise wider questions on identity politics, social movements and popular struggle.

The summer school programme will cover the following activities:

Theoretical Sessions: including a general theoretical overview of social movements, popular resistance, settler colonialism, political geography and anthropology. These will be conducted by leading local and international experts from the field who will share their expertise and their reflections on the occupied Golan Heights.

World Café: this will include a structured yet flexible and open discussion in small groups on different aspects of everyday life and resistance. These discussions will be led by the core team of students who have been working on their research projects since the beginning of the project.

Jawlani Testimonies: These will include sharing of stories of resistance by local political figures, activists, artists and youth reflecting on the historical and current modes and

tactics of resistance. These will include but not limited to: refusal of Israeli citizenship, water struggles and agriculture, boycotting of local municipal elections, protest against wind turbines and cultural identity politics.

☐ Visualising and Mapping resistance: This session will aim to inspire the students to develop alternative and creative ways of writing and doing research about resistance beyond the written word. Practitioners, designers and web developers will share their experience of developing digital platforms and tools which challenge the traditional 'book' format when studying history and provide practical advice on how memories of resistance can be visual, interactive and accessible to wider audiences and groups.

The summer school outputs will provide a preliminary database which will be further developed in 2019-2020 and collated as an interactive website narrating and mapping memories and stories of resistance.

More information [here](#)

[***Back to top***](#)

RECENT & FORTHCOMING BOOKS

Beyond Shariati: Modernity, Cosmopolitanism, and Islam in Iranian Political Thought

Siavash Saffari

Cambridge University Press, May 2019

Ali Shariati (1933–77) has been called by many the 'ideologue of the Iranian Revolution'. An inspiration to many of the revolutionary generation, Shariati's combination of Islamic political thought and Left-leaning ideology continues to influence both in Iran and across the wider Muslim world. In this book, Siavash Saffari examines Shariati's long-standing legacy, and how new readings of his works by contemporary 'neo-Shariatis' have contributed to a deconstruction of the false binaries of Islam/modernity, Islam/West, and East/West. Saffari argues that through their critique of Eurocentric metanarratives on the one hand, and the essentialist conceptions of Islam on the other, Shariati and neo-Shariatis have carved out a new space in Islamic thought beyond the traps of Orientalism and Occidentalism. This unique perspective will hold great appeal to researchers of the politics and intellectual thought of post-revolutionary Iran and the greater Middle East.

[***Back to top***](#)

JOURNAL ARTICLES & OTHER ACADEMIC PUBLICATIONS

Talking to Workers: From Khomeini to Ahmadinejad, how the Islamic Republic's Discourse on Labor Changed through May Day Speeches (1979–2009)

M. Stella Morgana

Iranian Studies, Volume 52, 2019 - Issue 1-2

This paper explores the transformations of the Islamic Republic of Iran's dominant narratives on labor between 1979 and 2009. By analyzing official May Day speeches of this period, it navigates multiple constructions of workers' roles, which were systematically propagated by the IRI's Supreme Leader and president over time. The analysis relies on the following primary sources: from the 1979 May Day sermon, pronounced by Ruhollah Khomeini, to the 2009 speech given by Mahmoud Ahmadinejad, together with messages sent by Ali Khamenei, Hashemi Rafsanjani and Mohammad Khatami. Showing how workers' role—understood as a collective and distinct group—was gradually minimized, this paper argues that a bottom-up cleaning up process slowly purified May Day. In fact, the IRI progressively neglected workers as (revolutionary) social actors and interlocutors, as it stopped talking to masses and started speaking to middle classes.

[Back to top](#)

Education as Resistance: Egyptian Civil Society and Rethinking Political Education Under Authoritarian Contexts

Nadim Mirshak

Critical Sociology - June 18, 2019

This article explores political education in civil society organisations (CSOs) in post-uprisings Egypt. By employing the work of Peter Mayo and Adam Morton, I develop a Gramscian framework that argues for the need to rethink political education where it can take direct and indirect forms. Direct political education explicitly teaches about politics and rights, and is more likely to be repressed by the Egyptian state. Indirect political education is more covert, taking the forms of games and simulations which can appear, in hindsight, to be apolitical but could have numerous contradictory political implications. Through analysing the different forms of political education provided in Egyptian civil society, I seek to understand how CSOs are able to adapt their educational methods to function, survive and educate under authoritarian contexts. This way, the article offers an insight into the interplay between authoritarianism and resistance through the medium of education.

[Back to top](#)

NEWS PIECES & COMMENTARY

Hamas rejects Bahrain conference

Daily Star

June 21st, 2019

GAZA CITY, Palestine: Hamas leader Ismail Haniyeh said Thursday his Palestinian movement rejected next week's U.S.-sponsored Middle East economic workshop in Bahrain as it would amount to Arab "normalization" of ties with Israel.

In a rare briefing with international journalists, Haniyeh also accused Israel of failing to abide by agreements meant to ensure calm in the Hamas-controlled Gaza Strip.

"We clearly express our rejection and non-acceptance of any Arab or Islamic country holding such a conference, which constitutes normalization with the occupation," Haniyeh said, referring to Israel. "We reject the Manama conference and the transformation of the Palestinian cause from a political cause to an economic cause."

Continue reading [here](#)

[Back to top](#)

Egypt's ousted Islamist president Mursi dies after collapsing in court

Nadine Awadalla, Enas al-Ashray

Reuters

June 17th, 2019

Former Egyptian President Mohamed Mursi, the first democratically elected head of state in Egypt's modern history, died on Monday from a heart attack after collapsing in a Cairo court while on trial on espionage charges, authorities and a medical source said.

The 67-year-old Mursi, a top figure in the now-banned Muslim Brotherhood, had been in jail since being toppled by the military in 2013 after barely a year in power, following mass protests against his rule.

His death is likely to pile up international pressure on the Egyptian government over its human rights record, especially conditions in prisons where thousands of Islamists and secular activists are held.

The public prosecutor said Mursi had collapsed in a defendants' cage in the courtroom shortly after addressing the court, and was pronounced dead in hospital at 4:50 p.m. (1450 GMT). It said initial checks had shown no signs of recent injury on his body.

The Muslim Brotherhood described Mursi's death as a "full-fledged murder" and called for masses to gather at his funeral in Egypt and outside Egyptian embassies around the world.

Mursi's family previously said his health had deteriorated in prison and that they were rarely allowed to visit.

A medical source said Mursi died of a heart attack.

The source said Mursi, who was diabetic and suffered from high blood pressure, had received medical treatment at a private hospital and at the police hospital in Cairo, denying that he was deprived from medical attention.

Mursi's son, Abdullah Mohamed Mursi, told Reuters that the family had not been contacted about the details of the burial and were only communicating through their lawyers. Abdullah said earlier that authorities were refusing to allow Mursi to be laid to rest in the family burial grounds in his native Nile Delta province of Sharqiya.

"We know nothing about him and no one is in touch with us, and we don't know if we are going to wash him or say a prayer to him or not," he said.

Amnesty International called for an "impartial, thorough and transparent" investigation into Mursi's death.

"Egyptian authorities had the responsibility to ensure that, as a detainee, he had access to proper medical care," the group said in a statement.

A British member of Parliament, Crispin Blunt, who had led a delegation of UK lawmakers and lawyers last year in putting out a report on Mursi's detention, slammed the conditions of Mursi's incarceration.

"We want to understand whether there was any change in his conditions since we reported in March 2018, and if he continued to be held in the conditions we found, then I'm afraid the Egyptian government are likely to be responsible for his premature death," he said in remarks to the BBC.

Continue reading [here](#)

[Back to top](#)

42 words on page 3: How Morsi died in Egyptian newspapers

Mada Masr

June 18th, 2019

If Egypt's daily newspapers are your only source of news, you might have woken up to discover that a citizen by the name of Mohamed Morsi al-Ayat died yesterday during a court hearing on espionage charges.

In actuality, the seemingly unremarkable 67-year-old was the first democratically elected, civilian president of Egypt. A senior member of the Muslim Brotherhood, he was elected in June 2012 and was ousted a year later by the military on the back of popular protests.

This information was irrelevant to the June 18 editions of Egypt's newspapers, which conspicuously dropped any reference to Morsi's presidency. The homogeneity was even starker: the majority of newspapers published the same 42-word news article to announce the death of the former president.

This 42-word story was sent to news editors by a government entity over the messaging application WhatsApp, a practice increasingly used by authorities to dictate press coverage, according to a source working in one of the newspapers. This came with instructions to place the brief account of Morsi's death on the inside pages as opposed to the front page, the source adds.

During a live broadcast on a TV channel owned by the General Intelligence Service, an anchor — reading from the teleprompter — ended her report on Morsi's death by saying, "Sent from a Samsung device," in an apparent gaffe suggesting television outlets also received scripted messages for their reports.

While newspapers were notified of Morsi's death about 10 minutes after he was declared dead upon arrival at the hospital, where he was transported after falling unconscious during a court session, most newspapers waited for official instructions on how to cover the event, according to the source.

The instructions were followed by the three state-owned papers: The 42-word news piece was featured on the third page of both Al-Akhbar and Al-Gomhoreya and on the fourth page in the "incidents" section of Al-Ahram's first edition. The story was moved to the centerpiece of the page in the layout of Al-Ahram's second edition, when statements by the general prosecution office were added.

Private newspapers also abided by the instructions. Youm7, Al-Dostour and Al-Shorouk published the Whatsapp story on their third page. Al-Watan also published the piece on the third page, tacking on the statement from the general prosecutor's office.

The only exception to the uniform layout and report came from Al-Masry Al-Youm, which published the news on their front page and mentioned Morsi's title as a former president.

The state's interest in controlling the narrative around Morsi's death was made more apparent in a shrill press release issued by the State Information Service in the early hours of Tuesday morning.

The body responsible for "regulating" foreign media coverage took umbrage to a tweet published by Sarah Leah Whitson, the Middle East director for Human Rights Watch, in which she linked Morsi's death to the state's "failure to allow him adequate medical care, much less family visits."

The SIS, which is headed by Diaa Rashwan, head of the Journalists Syndicate, published a statement saying Whitson has sunk to a "new ethical low" and that her allegations of medical negligence were "nothing but unfounded lies." The statement pointed to an official report in 2017 saying Morsi "was in good health, and was only suffering from diabetes," despite numerous accounts by rights organizations that document the former president's health had deteriorated as a result of medical neglect in detention.

Morsi passed away yesterday in court during his retrial in an espionage case. After addressing the court for several minutes, Morsi fell unconscious beside other defendants in the defendants' cage. He was immediately taken to a hospital, where doctors pronounced him dead on arrival.

According to Abdel Moneim Abdel Maqsood, one of Morsi's defense lawyers who spoke to Mada Masr by phone, Morsi asked the court to allow him to meet with his representation in his final address, arguing that his court-appointed lawyer did not have the requisite information to properly defend him. Being barred from legal consultation, the former president likened himself to a blind man who knew nothing of what was going on in his trial or in the media.

Morsi was buried Tuesday morning in a cemetery in Cairo's Madinet Nasr neighborhood where a number of other prominent Islamists are also interred. According to Abdel Maqsood, all members of Morsi's immediate family were present at the burial. Ahmed Morsi, the former president's son, took to his Facebook page to say that authorities had prevented his family from burying Morsi in their family cemetery in the Sharqiya governorate.

Continue reading [here](#)

[Back to top](#)

How will US intervention change Sudan's transition?

Magdi El Gizouli
Middle East Eye

The US recently appointed veteran diplomat Donald Booth as special envoy for Sudan, part of a chaotic international effort to manage the transition from former President Omar al-Bashir's three-decade autocracy.

Booth previously held the position of US envoy to Sudan and South Sudan between 2013 and 2017, where a considerable portion of his efforts went into mending ties between Juba and Khartoum.

On the conflicts in Darfur, South Kordofan and the Blue Nile, Booth largely took a backseat to African Union mediators. Speaking to the Atlantic Council in 2014, Booth argued against “compartmentalised and regional approaches to peace-building” and in favour of a comprehensive process to address Sudan’s “fundamental issues of governance, inclusiveness, resource-sharing, identity and social equality at the national level”.

Flurry of diplomacy

Booth expressed optimism about Bashir’s “national dialogue”, ostensibly aimed at resolving these same “fundamental issues”. This fed into a reasoning that prioritised US-Sudan normalisation over regional wars and humanitarian disasters. Khartoum could be tamed into reforms, it was hoped.

Arguably, the politics of interstate relations come more naturally to a diplomat than the political economy of war in an impoverished hinterland. Booth was a Sudan desk officer at the State Department at a time before Bashir when relations between Khartoum and Washington were smooth - that is, when Sudan was a US client.

Continue reading [here](#)

[Back to top](#)

'Historic' UK decision outlaws arms sales for Saudi war on Yemen

Gavin O'Toole

Al Jazeera

June 20th, 2019

London, United Kingdom - Campaigners hailed an "historic" ruling by the [United Kingdom's](#) court of appeal declaring British arms sales to [Saudi Arabia](#) for use in its war against [Yemen](#) unlawful as a potential turning point in the conflict.

The decision in London on Thursday follows a challenge by the Campaign Against Arms Trade (CAAT) that accused the UK government of licensing arms sales despite a clear risk their use could breach international humanitarian law.

Although it will not halt the Saudi-led war in Yemen - in which an estimated 100,000 people have died since 2016 - it adds enormous support to international efforts to end the conflict.

"This ruling is huge," said Sam Perlo-Freeman, a research coordinator at CAAT.

"We can see that arms sales for use in Yemen are now being challenged internationally - in the US and [Europe](#) - but this from a court in one of Saudi Arabia's top two arms suppliers takes that to a whole new level.

"It is historic in terms of the government's approach to export licences being found to be illegal and adds huge momentum to the campaign both in this country and internationally for a halt to arms sales to Saudi Arabia and the Saudi-led coalition."

Since the Saudi-led coalition began its military intervention in Yemen in 2015, the UK has licensed at least 4.6 billion pounds (\$6bn) worth of arms to Saudi forces. Weapons and military support from Britain to Saudi Arabia - that now accounts for [43 percent of London's arms exports](#) - is crucial to the war effort.

However, public disquiet has grown about Britain's role with a [poll](#) commissioned by CAAT indicating only six percent of people in the country support arms sales to Saudi Arabia.

Continue reading [here](#)

[Back to top](#)

Those who oppose military are 'enemies of Algeria': Army chief

Al Jazeera

June 18th, 2019

Algeria's powerful army chief of staff Lieutenant General Ahmed Gaid Salah has branded those who oppose the military as enemies of the country, as protesters keep demanding the removal of the ruling elite that has run the state for decades.

The army is currently the main player in Algerian politics after longtime President Abdelaziz Bouteflika was forced to step down in early April in the wake of mass protests against his rule and the establishment.

Those with "grudges and animosity towards the army and its command ... are undoubtedly enemies of Algeria," a defence ministry statement on Tuesday quoted Gaid Salah as saying at a military base in the southwestern province of Bechar.

"Those who are knowingly trying to circumvent ... terms of the constitution, do they realise what it means to suppress all state institutions?" he asked.

Large weekly demonstrations similar to those that led to Bouteflika's exit have continued, with protesters demanding the fall of establishment insiders and the setting up of independent institutions.

Protesters are also now demanding the resignation of interim President Abdelkader Bensalah, a former head of the upper house of parliament, whom they see as a close ally of Bouteflika.

The authorities have postponed a presidential election previously planned for July 4 citing a lack of candidates. No new date for the vote has been set.

In the statement, Gaid Salah accused some parties of favouring a constitutional vacuum in order to extend the country's political crisis.

Continue reading [here](#)

[Back to top](#)

POSITIONS AND OPPORTUNITIES

Position in Islamic Studies, Harvard University's Faculty of Divinity

Review of Applications Begins September 2019

Harvard University's Faculty of Divinity seeks to make a full-time, tenure track appointment in Islamic Studies. We are particularly interested in a candidate with scholarly expertise either in: Islam in the Americas, Islam in Southeast Asia, or Quranic Studies. The candidate should be competent in the appropriate research languages and conversant with the broader, global history of Islamic religion and culture.

This is a tenure track position. The successful candidate will work closely with students in the Divinity School's masters programs and the doctoral program in the Study of Religion. It is likely they will also teach undergraduates in the Comparative Study of Religion and graduate students in related departments of the Faculty of Arts and Sciences. It is expected that this scholar will be in conversation with those in other programs and schools at Harvard critical to Islamic Studies. Openness to our growing program in ministry studies in Islam will be an advantage.

Applicants should also be able to contribute to the Divinity School's degree programs, including its multi-religious Master of Divinity program, and be familiar with forms of analysis that address race, gender, and social location. The doctoral degree must be held by June 30, 2020.

Applications should be made online at: <http://academicpositions.harvard.edu>. A CV, cover letter, writing sample, and the names of three references whom the School may wish to contact will be required of all candidates. Review of applications will begin in September 2019 and continue until the position is filled. Selected candidates may be invited to initial interviews at the American Academy of Religion Annual Meeting in San Diego, CA, this coming November.

Letters of nomination are also welcome and should be sent to: Islamic Studies Search Committee, c/o Faculty Search Office, Harvard Divinity School, 45 Francis Avenue, Divinity Hall 417, Cambridge, MA, 02138, or to islamicsearch@hds.harvard.edu. Applicants should address any questions regarding the position itself or the online application system to the Office of Academic Affairs at islamicsearch@hds.harvard.edu.

HDS is an equal opportunity, affirmative-action employer, and encourages applications and nominations of women and/or ethnic minority candidates, and all qualified applicants will receive consideration for employment without regard to race, color, religion, sex, sexual orientation, gender identity, national origin, disability status, protected veteran status, pregnancy and pregnancy related conditions, or any other characteristic protected by law.

More information and application [here](#)

[**Back to top**](#)

Postdoctoral research fellow for the Cluster of Excellence “Contestations of the Liberal Script” (SCRIPTS)

Freie Universität Berlin

Deadline: July 1st, 2019

Freie Universität Berlin is seeking to employ a head of a research group (postdoctoral research fellow) for the Cluster of Excellence “Contestations of the Liberal Script” (SCRIPTS).

SCRIPTS analyzes the contemporary controversies about the liberal order from a historical, global, and comparative perspective. It connects the academic expertise in the social sciences and area studies in Berlin, collaborates with research institutions in all world regions, and maintains cooperative ties with major political, cultural and social institutions [<http://www.scripts-berlin.eu>].

The aim of the research group is to contribute to the overall problematic of the Cluster from a historical perspective. How can the assumptions of the Cluster about the “contestations of the liberal script” after 1989 be situated in the *longue durée* of the past two centuries, including the questions of the genesis of this script and of alternatives to the liberal idea of social order. Ever since the 18th century, assumptions of the liberal “script” have been challenged, by individuals and groups; frequently, this critique aimed at alternative visions of social order. The critique, in some cases, was directed against specific elements of the liberal “script”; in others, it pointed to internal contradictions of the script; in yet others, it amounted to a fundamental questioning of the liberal script in its entirety. Some challenges concerned the liberal script’s claim to universality, instead proposing either a focus on particular/incompatible orders, or alternative forms of universalism. Did such conflicts over the liberal script increase over time? Did challenges follow a specific logic, did they resemble each other? Were challenges primarily based on intellectual visions, or also linked to political movements and social practices? Were such conflicts connected, across political and cultural borders? Is it possible to write a history of accommodation with, and challenge and rejection of, the liberal script, and to periodize it?

Applicants are invited to develop a project that deals with some of these questions, both empirically and theoretically. The project should address some of the issues mentioned above, but is not expected to deal with all of them. Applicants should develop a sketch for the research project as a

whole (consisting of 1 postdoc position and 2 pre-doc positions), with a focus on the applicant's own project, and brief remarks on potential PhD projects. The project as a whole should include comparative, transnational, or global perspectives; it should not be limited to one world region and should ideally include the world beyond the North Atlantic.

More information and application [here](#)

[Back to top](#)

Ten post-doc-scholarships: Authoritarian Capitalism, Reactionary Populism & Counter-Strategies: Global Perspectives from the South

Deadline: August 4th, 2019

The Rosa-Luxemburg-Stiftung will fund up to ten post-doc-scholarships worldwide in the Global South to realize individual research projects at institutions in the South and to participate in our International Research Group on Authoritarianism & Counter-Strategies.

We're looking for research proposals on the global entanglements of authoritarian politics, reactionary movements and ideologies, and emancipatory counter-strategies. We are especially interested in studies that propose a global perspective for and from the Global South on this issue, i.e. that critically relate regional problems to global economic and power relations and transnational actor networks and propose creative, inter- and transdisciplinary research strategies. We favour scholar-activist methodologies—i.e. rigorous academic work that is embedded in actual left-wing political projects, movements or initiatives—and are looking for research output that reflect this scholar-activist character.

We ask interested scholars to find a suitable institution themselves as well as a mentor for their project. All necessary documents can of course be downloaded from our application portal. Please note that funding starts earliest in November 2019 and ends in December 2021. Financial support provided to postdoctoral researchers will be based on salaries paid for comparable, full-time academic positions in the respective region, and as such will vary from country to country.

Due to funding stipulations, only citizens of ODA recipient countries are eligible to apply.

More information and application [here](#)

[Back to top](#)

Faculty Positions in the MA in Human Rights Program (MAHR)

The Doha Institute for Graduate Studies

The Doha Institute for Graduate Studies is inviting applications for full-time positions on the Professorial scale (Assistant, Associate, Full Professor) on its Human Rights Graduate Program. The Doha Institute (DI) is an independent post-graduate research-led institution of Social Sciences, Humanities, Public Administration and Development Economics, launched in October 2015.

- Successful candidates will have a doctorate (PhD, SJD, or equivalent) in Law or a related discipline, such as Political Science – complete or close to completion.
- An excellent research and publication record, as well as proven teaching experience, preferably at the graduate level.
- The successful candidate will be able to teach one or more of the following subjects: Introduction to Human Rights, Public International Law, Human Rights and Islamic Law, Human Rights in the Arab World, Critical Approaches to Human Rights, Critical Approaches to International Law, and Comparative Constitutional Law.
- Priority will be given to candidate who can teach two or more of these subjects.
- An experience working with human rights organizations is an advantage.
- While English is recognized as a language of learning and research in the DI, the candidate must have the ability to teach in Arabic.
- The successful candidate will be expected to engage in individual and collaborative research projects in human rights, working closely with colleagues across different disciplines.
- The candidate will be expected to fully participate in the academic life of the DI.

The DI offers internationally competitive salaries and benefits commensurate with rank and experience, and the opportunity of promotion across ranks, subject to performance.

The appointment is scheduled for August/September 2020, but we will continue to receive applications until the position is filled. Inquiries and applications (cover letter, detailed curriculum vitae, evidence of teaching experience, publication samples, and three references from people acquainted with the candidate's name) should be sent to: careers@dohainstitute.edu.qa.

More information and application [here](#)

[Back to top](#)